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SERMON NO. L.

This very excellent Sermon, intended for last month, was unavoidably postponed. But though peculiarly appropriate on Good Friday, it may be read with advantage at any time.

ON THE GREAT SALVATION.

Hebrews, ii. 3.

“How shall we escape if we neglect so great salvation.”

THERE is not a more general cause of indifference to religion, than an habitual inconsideration of the magnitude of its importance. St. Paul addressing the Hebrews, is chiefly anxious in the beginning of his Epistle, to impress them with a sense of the pre-eminent greatness of the Gospel of Christ, particularly of the redemption therein revealed to the human race. In this, he aims a well directed blow, not only at Jewish prejudices, but also at the principal obstruction to the efficacy of the Christian revelation, for could the hearts of men be impressed with a deep and abiding sense of the greatness of the gift conveyed in it to this ruined world, and with a just estimate of the stupendous means by which its designs have been achieved, the sentiment in the text would rise spontaneously and forcibly in every mind; “how shall we escape if we neglect so great salvation.”

On this solemn day, it will well become us, my brethren, to make these words the theme of our sober meditations. If we can ever justly appreciate our salvation through a Redeemer, we shall do it at the foot of his cross—when our bosoms are softened by his sufferings and death, and our souls humbled by the knowledge that for us he expires. My wish, therefore, will be, to set before you, in the first place, the principal considerations, which gives such a solemn magnitude to the redemption and promises of the Gospel.

Secondly, to point out the ways in which this great salvation may be neglected.

And, thirdly, to illustrate the Apostle's opinion of their dangerous condition, who wilfully neglect it to their own condemnation.

One important consideration which magnifies the redemption revealed to us in the Gospel is derived from its origin. It is the offspring of the divine mind—the work and care of God. An act done by a person of eminent power or wisdom, acquires consequence from the character

of the agent. We affix a value to it correspondent to the excellence of the powers exerted in devising and promoting it. Any thing, therefore, which comes from the Deity, about which his intelligence and goodness have concerned themselves, comes recommended with a high claim to the attention of his rational creatures. If it be promotive of our welfare, gratitude strengthens this claim. The mercy is magnified by the majesty of its author. Now the scheme of redemption was formed in the councils of heaven. The everlasting Jehovah vouchsafed in mercy to be the author of this salvation. To give it being and efficacy he deigned to employ his infinite wisdom and power, his tender compassion and care. It comes to you in the name and with the seal of God. Of that economy for the government of the universe which the Almighty Creator revolved in his mind from everlasting—the mystery of redemption through the blood of Christ, was a chosen part, by which he would save the race of mankind, and manifest the qualities of his nature and government to all his intelligent creatures. Although to the faithless this mystery be a stumbling block, and to the carnal foolishness, it is nevertheless, so effectual and wonderful, so simple and sublime, that in the views of the humble mind which has experienced its power, and studied its contrivance, it could have been devised only by those attributes of the Almighty, the beams of whose excellence are collected in it as in a mirror, and reflected for the comfort, instruction and admiration, both of angels and men. Now, consider the being, who is capable of infinite and eternal happiness in the contemplation of his own perfections, and meditating what might be done for his creature man—consider divine wisdom, holiness, benevolence, and all the infinite attributes of the most high, busy in preparing a plan for raising our fallen race into immortal life and glory—consider the persons of the adorable Trinity, becoming parties in this work, jointly adopting it, establishing it, and bringing it into operation—consider it thus coming from God and engaging his care, and say if it be a small or indifferent thing which the Gospel reveals, if it be not a great salvation.

But further, it is magnified by the dignity of the person selected to accomplish it, and the wonderful apparatus provided for conveying and explaining it to man.

When the Deity was pleased to actuate chosen men with his spirit for the benefit of their fellow beings, high was the claim which their instructions had to attention and respect. When angels were sent on errands of mercy to the humble inhabitants of this lower world, great was the honour conferred on our nature; and the messages they brought, it would have been perilous to have disregarded. But lo, to accomplish the scheme which the attributes of the Almighty had been employed to devise, the son of his bosom, the highest personage in the court of heaven, he who was of one substance and glory with the Father is sent to earth. To him the work of salvation is entrusted. He is to unfold and finish it among men. To prepare his way to explain his work, to attest his mission, to seal his doings; what a stupendous system of arrangements and events do I behold! See a combination of types and symbols, old as the reign of death—wonderful, harmonious, significant—bearing strong marks of a divine origin—all

meeting in the mysteries of the cross, their marvellous fulfilment. Hark what strains in every age from the harp of prophecy, various, sublime, affecting—describing this amazing harmony and precision, the time, the deeds, the sorrows, and the death of the Redeemer. Behold when the Saviour arrives, nature summoned to leave her appointed course, and attend his character. Hosts from heaven gratulate the world on his arrival. To give assurance of his truth, the dumb speak, the dead are raised, heaven is opened, the voice of God is heard—and when he finishes the work, all nature feels and witnesses the mighty deed! What pains, if I may use the expression, has the Most High taken in all this to give clearness and majesty to the revelation of our redemption, and conviction to men of its truth and value. Who can avoid seeing his hand labouring in the movements of this vast system of types, prophecies, and wonders, to impress upon us the importance of salvation, which they introduce and explain. Who, as he contemplates these amazing arrangements, pervading all time, is not filled with the sentiment that it is a very momentous work. The illustrious character of the bearer of divine mercy, and the ancient, august, supernatural apparatus which unfolds and illustrates it, are alone sufficient to excite reverence to apprise us that it is a great salvation.

There is, however, a yet more interesting consideration. The redemption of the Gospel is great in the happiness it hath wrought for our race. It is not a little favour that is done for us. It is no small benefit they forego who neglect this gift. Were it a lengthened lease of life—were it instruction how to spend the present short period of human existence properly and happily—were it but a restoration to us of the knowledge of the one only living and true God—it would be worthy of high estimation. But these fall infinitely short of the aggregate good implied in this salvation. To have a fair estimate of it, we must turn our attention to two points—the state from which it takes us, and the ultimate situation to which it would bring us. The state from which it takes us is a state of sin, misery and death. Having transgressed the law of his creator, man became obnoxious to the wrath of the Almighty. Miserably helpless was his condition. His nature was depraved. Ignorance and vice overspread his abode. He was dead in trespasses and sins while he lived; and the corruption of the grave was the end to which he was hastening. Contrast with this forlorn situation the condition in which the Gospel places him. We there see the dread penalty of transgression remitted—his ignorance of God, duty, and happiness dispersed—the strength of sin destroyed—death's awful sceptre broken—the gates of heaven set open before him—pardon and eternal life assured to his faith—a happiness placed within his reach pure as the glory of God, great as the most extended desires of his soul, and durable as eternity. To have brought us to this blessedness from any state would have been doing our race, yea, any race the utmost kindness. But to have brought us to it from a condition miserable and forlorn—to have thus taken us out of the mire and clay, and set our feet upon a rock, and ordered our going, is a service which finite conception can never weigh, nor human language express. Fain, would I impress upon you its extent and efficacy. But words incum-

ber the subject. Your own minds must perceive your condition by nature, and it must be left to the spirit of the Most High, to enable you to estimate the greatness of your deliverance.

I pass, therefore, to a remaining consideration which raises to an affecting magnitude, the salvation offered to us in the Gospel. It is the price at which it was procured—the sufferings and sacrifice of the Son of God—what means this sad solemnity which the Christian Church is this day attending. Why are the heavens overspread with gloom, and the angels hovering near Calvary in astonishment. Who is this that cometh from Jerusalem, with dyed garments to the trembling mount—this that is marred in his visage, travelling to the agonies of the cross. What are these sufferings at which the sun turns pale, and nature quivers through all her massy frame! The dignified personage from the court of heaven, Jesus Imanuel dies. Behold he is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Listen to the few significant words which fall from his lips as he bows his head and yields up the ghost. He pronounces it is finished. What means the interesting sufferer? What is finished by the sacrifice of this innocent and heavenly victim. Amazing economy of heaven. It is your salvation. He is wounded for our transgressions, he is bruised for our iniquities, the chastisement of our peace is upon him, and by his stripes we are healed. Yes, our ransom from destruction, and restoration to the favour of the Most High, were effected by the blood of Christ. To accomplish that redemption, and establish that blessed hope which are proclaimed to us in the Gospel, no less than the only begotten of the father is made the propitiation for our sins—no less than the second of the adorable Trinity is found in fashion as a man, and becomes obedient unto death, even the death of the cross. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. Look at the cross. Behold there at what an expense our salvation is procured. See in the wounded side of the wonderful victim, the source of the stream which cleanseth us from sin. Observe the costly sacrifice and unparalleled sufferings which expiate our offences, and purchase our peace. There hangs, expiring for the redemption of this world, he who knew no sin—the everlasting Son of God. Amazing dispensation of divine mercy! Overwhelming instance of the Almighty's love! This price at which we are redeemed, enhances the value of our salvation beyond the utmost measure of our astonishment and praise. Oh, the height, the depth, the length, the breadth of the love of God revealed to us in Christ Jesus.

Such are the leading considerations which give a most solemn magnitude to the redemption of the human race. It is great, as a work upon which the Most High has employed his wisdom and care. It is great, because the eternal and beloved Son was sent to accomplish it. It is great, because it is the end and fulfilment of a stupendous display of types, prophecies and wonders which have been employed to prepare its way from the beginning of the world. It is great, because it snatches us from awful perdition and eternal death to pardon, renovation and immortality. And it is great, transcendentally great, great beyond the power of language to express, because the Lamb of God,

whose value not the worlds of the universe could equal, whose place not millions of races of created beings could fill, was slain to purchase it, and to establish the promises.

If now the gospel of this redemption be by any neglected, how can they hope for forgiveness and safety. If this amazing mercy of the Almighty be despised, on what ground can the helpless children of men look for the pardon of those sins of which they are consciously guilty; or for that deliverance from death, after which enlightened nature earnestly aspires. There are two ways in which we may neglect this great salvation—by wilfully rejecting it; and by presumptuously omitting to comply with its conditions. I tremble at the thought, that in either of these ways, any one of my hearers, yea, or one of our race, to whom the tidings of it are proclaimed, should suffer himself to neglect it: for awful are the declarations, and unchangeably just and true, that none such can hope to escape the anger and vengeance of the Almighty.

How, indeed, shall they escape. The violation of the covenant in Eden, drew after it very awful consequences, and but for the intervention and atonement of the blessed mediator would have involved man in hopeless perdition. The sanctions of the law given from Sinai, are of an unaccommodating nature, and were executed with solemn precision. If then, says the Apostle, the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward, “how shall we escape if we neglect so great salvation. He that despised Moses’ law died without mercy under two or three witnesses; of how much surer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done despite unto the spirit of grace.”

Again how shall they escape? For, if as the wisest even of the heathens surmised, as the experience of the world has proved, and as the conscience of every one will attest in the hour of sober reflection, it be necessary to man’s hope and happiness, that the Deity should interfere to purify his nature, and provide a pardon for his sins, can we conceive of any dispensation greater, more suitable, or more effectual than this. Is there a better victim to be offered for our sins? Can a purer Gospel be preached? May the mercy and justice, the righteousness and truth of the Deity be more happily combined, or more endearingly displayed? What can be done more unto this vineyard, that its gracious and merciful owner hath not done in it? We should find ourselves unable to frame a scheme of redemption more worthy of God, and more consistent with the honour of his government and the best interests of his universal kingdom. And what says his own unerring voice? “There is no other name given among men whereby they may be saved: There remaineth no more sacrifice for sin.”

Once more, how shall they escape? Proportioned to the greatness of this salvation, is the enormity of their ingratitude, and atrocity of their guilt who reject or abuse it. Consider the language which their conduct implies. They practically say, God may be concerned for our salvation; His dispensations to the world in all ages may have refer-

ence to its accomplishment; His Son may become incarnate and bleed; the treasures of his wisdom and love may be opened and lavished upon us, but we regard not his mercies, and desire not the knowledge of his ways. They, in effect, pass by the cross. They behold the Son of God extended upon it. The venerable sufferer calls to them in accents of melting tenderness, is it nothing unto you, all ye that pass by—behold and see if there be any sorrow like unto my sorrow which is done unto me wherewith the Lord has afflicted me for your sakes. But with cold indifference they turn their heads—with disobedient heedlessness they go their way. When the savour of this most costly sacrifice which the Father hath provided for the expiation of their sins, has reached unto him in the heavens, they refuse to comply with the easy and necessary conditions upon which they may avail themselves of its unspeakable benefits. Surely such must flatter themselves, notwithstanding the declarations of the Almighty, that there is some other way to escape or else they have never considered how great is this salvation.

Come, then, my hearers, and place yourselves at the foot of the cross. Behold the Almighty making his Son an offering for your sins. Impress your bosoms with a sense of the amazing greatness of the redemption which God hath wrought. Amidst the stupendous testimonies, which the law and the prophets, types and miracles, heaven and earth, and the unexampled behaviour of the sufferer are giving, to his character and offices, are there any unmoved, and artfully blind? Yes. Unhappy unbeliever, who makest God a liar, and rejectest his counsel against thyself—thou art the man. Amidst the unparalleled humiliation and sorrows of the innocent Jesus, are there any who would add a pang to his anguish, and prolong his grief? Yes. Hypocritical professor; who by the inconsistency and unholiness of thy life dost crucify the Son of God afresh, and put him to open shame—thou art the man. Amidst the all sufficiency of this sacrifice for the sins of the world, and the wonderful proclamations of its acceptance by the Father, are there any unto whom it shall be a savour of death unto death? Yes. Hardened sinner, who goest on still in thy wickedness, refusing God's counsels and despising his reproofs—thou art the man. And alas, when these are removed, how few of the rest are found cleaving unto their crucified Lord; ready to be crucified with him. Of those, who are called by his name, how many are there, who like his first friends, stand looking upon him far off from the cross. Christians arise. Go forth to your master without the camp bearing his reproach. Resolve from henceforth to know nothing as the basis of your hopes and banner of your confidence, but Jesus Christ and him crucified.

Review of "Aids to Reflection," by S. T. COLERIDGE, with a Preliminary Essay. Notes and Illustrations, by James Marsh. Burlington. 1829.

This is no ordinary work. It is the original production, of a very original thinker. He who can read it without interest, must be unable to appreciate the merit of strong conception and vivid colouring. It is

delightful to see one who has soared aloft, through the airy regions of fancy and poetry, coming down to the sober and humbling realities of Christian verity; and treating these realities with the power of a master-spirit, with the reverential awe of a pious heart, and with the meekness of a childlike temper. Such instances, are comparatively rare in the public of letters, and they should be gladly, cordially welcomed by all the friends of sound learning, and of Christian piety. The Church has need, at the present day, of Lockes, Miltons, Addisons, Johnsons and Bacons, among her Lay-members. These may effect, what perhaps the brightest and best of her Clergy cannot. They will have access to some circles, from which all who wear the mitre, or the sacred garb, would be excluded. Against them, can go forth no base suspicion of Priest-craft, no charge of speaking and of writing in *character*—of labouring *professionally*; with a view to the advancement of *self*, or of *the order*. A few, indeed, as they find a lay name, affixed to a serious, or a religious treatise, may sneeringly inquire, “Is Saul also among the Prophets?” Has the Poet turned Preacher, or the mathematician come down to demonstrations of the Being of a God, or of the truth of Christianity? But many literary men, many who cannot be cheated from sober judgment by a petty criticism, or a spirited sarcasm, will have a new and very different train of thought opened to their minds. When one of their own number, one advantageously known to them as wise in the wisdom of the world, under no call of professional duty, and with no view to professional fame or interest, leaves the departments in which he had shone, to devote the energies of his mind, and the offerings of his pen, to the enforcement of Gospel truths; the conclusion is forced upon them, that there must be something in these truths which can satisfy a powerful intellect, and gratify a cultivated taste. They are disposed to reconsider their former verdict, that every thing connected with the Bible and Religion, is dry and barren of interest. They begin to suspect, that there must be something captivating and suasive in a system, which can induce the children of the Muse, to shut up for a time the fountains of poesy within them, that they may “draw water from the wells of salvation,” present that water to those who “thirst after righteousness,” or pour it out on the dry and parched ground.” It is unquestionable that the same degree of zeal and devotedness in a Lay-man, provided that he intrudes not into the functions or offices peculiar to the Ministry, *cæteris paribus* produces a far greater effect upon the public mind than if exhibited by one of the Clergy. In the former, it seems wholly and necessarily disinterested—spontaneous—a free-will offering. In the latter, it is expected—it is usual—characteristic, and therefore unnoticed. Reasoning both from analogy and from experience, we hesitate not to assert, that Lay-productions on serious topics, are decided favourites with the Laity themselves, that they are sought with more avidity, perused with more attention and more candour, and often blest to more extensive usefulness than any other. Opposed in toto, to all unauthorized assumptions and exercise of priestly functions, by laymen, however gifted with talent and eloquence, as destructive to the peace, the order, and even the existence of the Christian Church, we

would be the last to recommend any hasty and adventurous rushing into the fields of polemical, or even practical theology to those who had not made theology, as a science, their study; but to those who have studied it thoroughly and prayerfully, and who are entirely furnished to the work, who have the advantage of social and civil influence, or of well earned literary fame, is it not sound policy to say, consecrate your powers and your services to the cause of God and the Church—not by forsaking your worldly avocations, and assuming the ministerial character; but by the unpretending unsuspected labours of the mind and of the pen! Although such men speak not *ex cathedra*, and although their works may want the *imprimatur* of authority, yet may not the very want of that authority, be their commendation to many minds? In our legislative ecclesiastical assemblies, the advantage of Lay talent and counsel is felt and acknowledged; would not then the departments of morality and religion, be greatly enriched, if those who can counsel so wisely, and speak so ably for God and the Church, were to give some of their best and holiest thoughts—some of their brightest and happiest effusions to the world, through the medium of the press?

Of an author so well known to the public as Coleridge, it is scarcely necessary to say, that he is a profound thinker, and a logical reasoner. His mind is well filled and well disciplined. Its stores of treasured information, are ample. At will, he brings from them “things new and old”—sets them before us in order, and gives them their full effect. What he offers, demands, and will well reward, close examination. Such an examination is, indeed, essential to the discovery of his meaning. That meaning floats not on the surface, and vain will be the attempt to skim lightly over the channel of his thoughts, and still bring up the pearls of price which lie in its lowest depths. There is, indeed, ground for legitimate complaint, that his work is needlessly abstruse and recondite. To many, to whom it would otherwise have been valuable, it must of necessity be “a sealed book and a dead letter.” The author seems to have anticipated this, and to have been at no pains for its prevention. Nay, we might almost accuse him of predetermined, wilful obscurity. In vain are we told by his able American editor, that this is inseparable from the nature of his subject, and from the uncommon profundity of his thoughts. We are not satisfied of the correctness of the assertion. It does not seem borne out by the work itself. To us, there seems an evident labouring after new, strange, and almost incomprehensible ideas. The author appears purposely to have “dugged deep,” that he might “find and drink strange waters.” Certainly, the stream of thought does not seem to flow easily and rationally. It is rather forced up as it were from the depths beneath, by a powerful effort, bubbling forth with a sudden gush hastening on with an accelerated velocity, and then subsiding again, until a new impulse again produces another acceleration. And to increase the labour and perplexity of his readers, these dark thoughts, are conveyed in darker words. His phraseology is singular; often uncouth and sometimes “hard to be understood?” It might almost be said of him “Does he not speak parables?” Plain and ordinary expressions

are rejected, however clearly they would have represented his ideas; and others are substituted in their place, which strike strangely and harshly upon the ear, and against which we would enter our protest. When we examine the most philosophic and abstruse productions of our most philosophical writers we find no recurrence to new and unusual phrases for the developement of their meaning. Their power lay in the thoughts, not in the words: and thoughts the most refined and delicate, the most sublime and moving, clothed themselves in the ordinary dress of customary phraseology. The golden "treasure was held in earthen vessels." Most attentively have we perused the author's precatory defence of himself, and the more laboured defence of his apologist. By neither have we been convinced. The necessity for which they contend, strikes us as merely imaginary. The terms of Botanists, Chemists, and other naturalists, for the elucidation of their respective departments, form not parallel cases. Those terms are necessarily *arbitrary*—many of them must be *new*—for the convenience of the learned of all nations, they should be derived from the dead languages, common to all the learned and all that is essential, is, that they should be properly derived and strictly appropriate. The author, in one of his other productions, quoted in the appendix—pleads the novel and high-sounding appellations applied to many recent inventions or preparations, in proof that the public taste was disposed to relish this phraseology—such as *Eidourarion*—*Marmaro*—*Rainomenon*—*Kaleidoscope*. But is it not evident that these terms are used merely "ad captandum?" Is it not beneath the dignity of our author, to justify his usage of words on important and sacred subjects, by the petty conceits of petty inventions? Should he even jestingly, have appealed to their authority—must we not say—*non tali auxilio, nec defensoribus istis*? We unhesitatingly acknowledge, with the editor of this work, that the author did not adopt this phraseology, in order to hide poverty of intellect. To assert this, would be to utter a self-refuted slander. But we would ask, is there not danger in his example? May we not reasonably expect that a host of willing imitators will spring up, who will pour forth their empty nothings in the "*sesqui-pedalia verba*," the unusual phrases, which are stamped with the impress of his authority? Will not a large proportion of the reading public be imposed upon by the artifice—mistake the tinsel for the gold?—be captivated by the sound, and give credit for correspondent sense? And is there not danger that the public taste may thus be vitiated?—that a pure, Addisonian, Classical English, may give place to a barbarous dialect, a miserable compound of literary affectation and inventions with foreign words and idioms? We should regard it as a serious and fatal corruption of the literary taste and current style of the age, should the gifted Coleridge, ever become a favourite model for imitation. In that case, ignorance would shroud itself in the flowing solemn garments of imposing language. Pomposity of diction would be mistaken for greatness of conception. It would be in the literary, as it too often is in the spiritual world, "Great swellings words of vanity would be uttered by which many would be deceived." The Press would teem with many new and strange productions, ushered into being with many and loud predictions of their fu-

ture greatness—but it would only be, that disappointed expectation might afterwards exclaim—"nascitur ridiculus mus."

Let us advert to a few of his peculiar expressions. "Imbruted Sensualist"—Aph. x. p. 4. *There is an aching hollowness, a dark cold speck at the heart*"—Aph. 19th. p. 7. Is "aching hollowness" better than Pope's "craving void left aching in the breast," which Blair so justly condemns. May we not ask with him, can *hollowness*, or "a void, be said to ache?" "Dark," is a very proper attribute of "speck;" but is it correct to say, "a cold speck?" Surely that cold must be intense indeed, which is concentrated in a speck! "In the first, we have the *shrine* and *frame-work* for that Divine Image into which the *worldly-human* is to be transformed"—Aph. 22. Comment. p. 9. What means this? "worldly-human." For a specimen of harsh and far-fetched metaphoric illustration, turn to the 13th page. "This is a faithful, a wise prudence, having indeed, its birth-place in the world; and the *wisdom of this world* for its Father; but naturalized in a better land; and having the wisdom from above for its sponsor and spiritual parent!!" To speak of "sponsors and spiritual parents" (even allegorically) in that "better land," where we are told, "there is neither marrying nor giving in marriage," is scarcely in good keeping. But to proceed—"to steal a dropt feather from the spicy nest of the Phoenix, (the fond humour, I mean, of the mystic divines and allegorizers of Holy Writ,) it is the *Son of Terah from Ur of the Chaldees*, who gives a tithe of all to the King of Righteousness, without Father, without Mother, without descent, and receives a blessing on the remainder." Once more; "this is a Holy Prudence; the Steward, faithful and discreet, the "eldest servant" in the family of faith, born in the house, and made the ruler over his Lord's household."

"This volunteer *transmutation*—this self-change, as the easy means of self-salvation"—p. 83. "To retaliate the nonsense of blasphemy, with the Abracadabra of Presumption"—p. 113. "The First, is the birth-throe of our knowledge; the last, its euthanasia and apotheosis"—p. 146. These passages, and many others of a similar character, stamp our author's manner of expressing himself. It is certainly singular; but in our view, far from being graceful or happy. It savours more of affected quaintness, than of originality of thought. If this then be objectionable, what shall we say of the author's frequent attempts to throw light upon the darkness of this subject, or the confusion of his language by *algebraic formulæ*? What have the signs of *plus* and *minus* and the marks of equation, to do with simple and logical propositions on the sacred subjects of morality and religion. We can conceive of no moral or religious truths which require the illustration of *algebra*. If these truths be scriptural, they must have derived some additional obscurity from the mind through which they passed; for Scripture, although it contains mysterious doctrines and Divine Revelations, things which man cannot fully grasp, and into which "the Angels desire to look," still expresses these plainly and simply, in ordinary language; borrowing no illustrations from the philosophy and the sciences of earth. These strange expedients for confirming and simplifying *proof*, like many of the author's words, serve but to "darken

counsel." Their very appearance would dishearten an ordinary reader. Regarding them as sure indications of "clouds and darkness" before him, he would cease from the path of investigation in *very despair*.

The general arrangement of his work, is happy and lucid. The several divisions of introductory, prudential, moral and spiritual aphorisms, follow each other in due and natural order. But why these *aphorisms* at all? We are almost disposed to condemn so much of form and technicality. In philosophy and mathematics, it may be well to begin with definitions and axioms—state and establish simple propositions, and make these the bases of proof for others more important and difficult. But in *theology*, there is something chilling and repulsive, in such an arrangement. "The things of God," seem cramped and debased when thus made subject to the procrustes process of human science. *Aphorisms*—fashioned "*secundem artem*"—arranged and numbered like so many propositions in Euclid; or in *spherics*, to which they are rendered more like by the magical letters Q. E. D. at their close—comments on these aphorisms—*Scholia*, &c. &c.—surely these savour more of the school of men, than of the school of Christ. The continuous flow of thought and interest, is moreover interrupted by this artificial, arbitrary separation into distinct propositions. The individuality of the links is made so apparent, that we almost forget the unity of the whole chain of reasoning. The aphorisms themselves, are often faulty. Some of them want conciseness, terseness and point, *others* are too dark and confused. They are rather enigmas to be solved, than plain and pithy declarations to be remembered.

(To be Continued.)

— *Leaf 11842* —

**Review of the Reports of Mr. JOHNSON and Mr. M'CREEERY, on
SUNDAY MAILS.**

In these reports, we have the arguments pro. and con. Mr. Johnson's report denies the right, and the expediency of suppressing Sunday Mails; mistates the views of the petitioners; and deals in declamation on various irrelevant topics. Mr. M'Creery asserts the right and the expediency in question; explains the views of the petitioners, with much discrimination; and passes over *sub silentio*, the declamation of the counter report. To assist our readers in forming a decision on this very important subject, we will place in order the arguments of the honourable reporters.

I. As to the right of Congress to act in the case, or the constitutionality of the measure.

Johnson's Report.

"Constitution 'prohibits a religious test.' It declares 'Congress shall pass no law respecting an establishment of Religion, or prohibiting the free exercise thereof.' Congress have not a controlling power over the consciences of others. Congress are 'to guard the rights of man, not to restrict the rights of conscience.' If

the measure recommended should be adopted, a train of measures might follow involving the dearest rights of conscience. Equality of rights are secured by the Constitution. It regards the conscience of the Jew as sacred as that of the Christian. This question involves the dearest privileges of the Constitution. The rights of conscience cannot be so successfully assailed as under the pretext of holiness. The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Our fathers did not wait to be oppressed, when the mother country asserted and exercised an *unconstitutional* power over them."

M'Creery's Report.

"Almost every State in the Union have by positive legislation, not only recognized this day as sacred, but has forbidden its profanation under penalties imposed by law. It was never considered, by any of these States, as an encroachment upon the rights of conscience, or as an improper interference with the opinions of the few to guard the sacredness of that portion of time acknowledged to be holy by the many. Since the foundation of our government, the principle has been acknowledged in every other department of government—by Congress, in adjourning over the first day of the week; and by a law in which Sunday is excepted from the days on which the Judicial Courts may commence their sessions. All the Executive Departments are closed on that day. The petitioners ask not to interfere with the rights of the Jew or the Sabbatarian. In the *existing* statute is seen a palpable encroachment on the rights of conscience. It either drives every man who feels himself morally bound to observe the Sabbath in a religious manner from the service of his country, and equal participation in her favours, or subjects him to the hard terms of remaining in office at the expense of his principles. Granting the prayer of the petitioners, cannot interfere with the consciences of any, because they ask no service to be performed, no principle to be professed. It is only asked that certain duties be not required on a certain day. He who conscientiously believes that he is bound to observe the seventh day, can have no just reason to complain; because government takes nothing from him in permitting all classes to observe the first day. The case would be different, did the privilege of resting on that day, impose any thing on any class of citizens contrary to their conscience."

II. As to the expediency of the proposed measure.

Johnson's Report.

"They who believe in the sanctity of the seventh day, also request that it may be set apart for religious purposes. Fears are entertained of the fatal tendency (of the repeal) to the peace and happiness of the nation. It would constitute a legislative decision of a religious controversy. Our government furnishes few blessings like our mails. Were they suppressed one day in the week, their absence must be often supplied by public expresses. The more rapid and frequent the interchange of intelligence, the more rapid the march of intellect and progress of improvement. Stop the mail one day in seven, and you retard one-seventh the advancement of our country. It would be to thrust the whole Western Country, and other distant parts one day's journey from the seat of government. When the conscience is awakened to believe it is a violation of God's law, the evil will cease of itself without any exertion of the strong arm of civil power. The petitioners have not requested upon the ground of political expediency, but because of the sanctity of the first day of the week."

M'Creery's Report.

"So much of the law should be repealed as requires the Post Office to be open every day of the week. (This phraseology seems chosen to avoid any expression of preference for Sunday over Saturday.) The petitioners ask not Congress to interfere with religious controversies, or to treat with disrespect the religious feelings of any. They ask no law establishing the first day of the week as the Christian Sabbath. By adjourning over the first day of the week, and closing the court and public offices on that day, Congress has never considered itself as settling by legislation any theological question that may exist between Jews, Sabbatarians and others. The good of society requires the observance of one day in seven."

The resting of men, winding up their concerns, abstraction from affairs of this world, and orderly attendance on public worship, and instruction on every seventh day, improves their morals and temporal happiness. The existing law implies that mankind are under no moral obligations to refrain from secular labour on *any day* of the week. [Why should Congress thus decide against any Sabbath? To repeal would not be to interfere with religion, but to let the act remain, would be to persevere in such interference—*Reviewer*.] Works of necessity, and mercy are not forbidden, and if the Sunday Mail could be justified on that ground (which is not admitted,) the keeping open of offices where no mail arrives on that day, is not a work of necessity. The arguments are mainly derived from commercial convenience, &c. This doctrine militates against the first principles of good morals. If these are important at all, they are paramount to the claims of expediency, but this plea converts them into mere questions of profit and loss."

III. Mr. Johnson mistates, we hope it is because he misapprehends the views of the petitioners, and Mr. M'Creery satisfactorily corrects him.

Mr. Johnson's Mistatements.

"The attempt is now made to bring about a greater uniformity, at least in practice. The government called upon to settle the controversy. The question does not come within the cognizance of Congress. The disposition of one man to *coerce* the religious homage of another, springs from an unchastened ambition. The equality of rights secured by the Constitution, may bid defiance to mere *political* tyrants; but the robe of sanctity too often glitters to deceive. If Congress shall declare the first day of the week holy, [was any such declaration asked for—*Reviewer*.] We should all recollect, that Judas, a professed Disciple, was a traitor to his Divine Master. It was with a *kiss* Judas betrayed. If a solemn act of legislation shall in one point *define* the law of God, or point out to the citizen one religious duty. [Was any definition asked for, or any law to point out duty?—*Reviewer*.] Who is it that—wishes to arrest a portion of these principles from his neighbour? If the arm of government be necessary to *compel* men to respect and obey the law of God, &c. would it not follow—that every man, woman and child should be *compelled* to attend meeting? When man undertakes to be God's *avenger*, he becomes a demon."

Mr. M'Creery's Corrections.

"The Petitioners ask not Congress to expound the moral law, to meddle with theological controversies—to settle by legislation any theological question. They ask no religious coercion, no blending of religion and civil affairs, no law establishing the first day of the week as the Christian Sabbath. They ask no service to be performed, no principle to be professed. It is only asked that certain duties be not required on a certain day—that the agents in the Post Office may be permitted to enjoy the same opportunities of religious, moral and intellectual improvement as the rest of their fellow-citizens. They ask that Congress will not by legislative enactment impair the energies of the Sabbath. They ask the extension of the principle to *one* department which is acknowledged in every other department of the government."

Mr. Johnson's report contains much irrelevant matter, many truisms and much declamation on almost every imaginable topic on men: Jew, Roman, and American, Uzziah, Cataline and Arnold, and on those inflaming matters, Despotism, Persecution, the Inquisition, Hypocrisy, Priestcraft, an established religion, Bigotry, &c. Mr. M'Creery, relying on the strength of his cause, does not endeavour to confuse by multiplying the subjects of discussion; or to awaken the prejudices and passions of the public. He does not condescend to notice much more than one-third of Mr. Johnson's report. Neither does he allude to the motives of those who differ from him, whereas Mr. Johnson, although he led us to hope and half promised, that he would not

The great point.

"impugn" the motives of the Petitioners, hints that they are worldly and selfish, and stimulated by gain, or that something more than toleration is looked for.

On the real question many words seem not necessary. Sunday Mails were instituted by Congress. Can they not repeal their own act? The regulating of the Post Office is without denial, the province of Congress. In the thinly settled parts of the country, the Mail is required to travel only once or twice a week. If Congress can lawfully suspend it for three or four days on some roads, can they not suspend it for one day on all roads? If Congress has a right to suspend its own business, and to close the Courts and public offices on Sunday, have they not an equal right to suspend the Mail and close the Post Office on the same day?

But, says Mr. Johnson, Congress has no right to determine whether any time has been set apart by the Almighty "for religious exercises." Is suspending the Mail, or closing the Post Office a *religious exercise*? If so, then the Post Master General has violated the Constitution already, in directing the Post Offices to be closed for the greater part of the Lord's day. It is true, the Constitution prohibits "a religious test." Let us suppose such an act as this. Resolved, in accommodation to the wishes of many of our citizens, and as an act of favour to Post Riders and Masters, and under a belief that the rest of one day in seven is favourable to the public morals and welfare, (or if you please omit the preamble,) that there be no Mail on Sunday. Would this be a religious test?

"Optics sharp it needs I ween,

"To see what is not to be seen."

"Congress shall pass no law respecting an establishment or prohibiting the free exercise thereof," so says Mr. Johnson. Read the supposed act. Does it contain a hint respecting an establishment?—Would it restrain the worship of any man? Would it tend in the remotest degree to unite the State and the Church? Is not this union as much affected by a law shutting up Congress-Hall and the Court-House, and the Treasury, as it would be by a law shutting up the Post Offices?

One word as to the consciences of the Jew, and the Seventh-day Baptist. If *they* should say that the Mail travelling on Saturday, compelled them to violate their conscience, assuredly they could not say that the resting of the Mail on Sunday affected their conscience, one way or the other. If the Jew should say that a Saturday Mail violated his conscience, he must necessarily admit that a Sunday Mail violated the conscience of the Christian, and he could not on his own principles object to the suppressing of the Sunday Mail. The questions as to Saturday and Sunday Mails, are perfectly distinct. If the same reasons exist for suppressing both, I should say let both be suppressed. But it is a poor argument against a measure to say, that the same reasons exist for another measure. Let the Sunday Mail cease. Let Congress consider the other question when it comes before them. If the analogy be so exact, let them not shrink from the just consequence.

But there is no occasion to anticipate the question. When it is examined, it will be found, I have no doubt, that the analogy exists only in Mr. Johnson's imagination.

FOR THE GOSPEL MESSENGER.

ON THE PLANTING OF CHRISTIANITY IN GREAT-BRITAIN.

NO. 6.

(Continued from page 81.)

II.—OF IMAGE WORSHIP.

Hector Boetius affirms, that the Druids, (the old British Doctors) allowed not any visible form of the God head to be made, &c.

I do not find that Austin, the Monk, brought image-worship from Rome; Pope Gregory who sent him thither forbade it.

About one hundred years after Austin's death, Eugubinus, a Monk, affirms, that the Virgin Mary appeared to him, and declared that it was her will, that her image should be set up in Churches, and worshipped: This dream confirmed, by the oath of Eugubine, was approved by Constantine, Bishop of Rome, (who in a council at Rome, decided "images to be had in Churches, and worshipped with great reverence.")—*Bale. p. 129.*

Brithwold, Archbishop. in a council held at London, A. D. 714, decreed in favour of images: Yet it seemeth that they were not worshipped in Britain; for Bede, (who lived about 20 years after this time, as he is cited by Gerson) says, that images are not simply forbidden to be made, but that they are utterly forbidden to be made, to the end to be worshipped and adored.

And Bartholomew Caranza affirms, that there was not any Father before the year 780, that held or taught that images were to be brought into the Church to be worshipped.

In the year 788, the Fathers in the second council at Nice, gave way (the more was the pity) to image worship; "being abused" as Bishop Espengeus says, "by demoniac spirits, and dreams of old women; as by the foolish contest between the devil and a monk, whom Satan ceased not to tempt to the indulgence of carnal affections; nor would he give over tempting him, except he would promise to desist from worshipping the image of the blessed Virgin Mary." Also by an epistle written by Pope Adrian, and sent by his Legate, approving image-worship; which letters were openly read in the said council.

The Empress Irene, a Tartarian by birth, was likewise a great favourer of image-worship; she caused the body of the Emperor, or Constantine Copronimus, (who had called a council, in which image-worship was condemned,) to be dug up and taken out of his grave, to be burnt, and his ashes to be cast into the sea. She also deprived her own son of his empire and his eyes; and caused him to be put in prison, where he suffered greatly, and died miserably.

The English historians report, that their learned men at that time opposed that council; and chiefly Alcuin, who was Preceptor to Charles the Great.

In the year 792, Charles, King of France, sent into Britain, a book containing the acts of a certain synod, which taught many things contrary to the true faith of Christianity, and inconsistent with the rules of the British Church. It had been agreed to by the learned of the East, and no less than three hundred Bishops and more, had subscribed to it. It asserted, among other strange doctrines, that men ought to worship images, which the Church of God had always abhorred, and accounted execrable. Against this book, Alcuin wrote an excellent and learned epistle, grounded upon the authority of the Holy Scripture. He carried the said Epistle, recommended by the British Bishops and Princes, with the said book which occasioned it, to the King of France;—this account is to be found in *Roger Hovenden, Sym. of Durham*; in *Flores Historium*; and in the *History of Rochester*;—upon which, Charles the Great called a council at Frankfort, in the year 794, which allowed the making of images, but condemned the adoration of them; and answered all the arguments which the council of Nice had alleged in support of it.

The worship of images bred a quarrel between (what was then called) “the East and the West Churches: It engendered enmity between Christian and Christian, Council and Council, Church and Church, Prince and Prince: Hence arose rebellions, treasons, unnatural and cruel murders: The daughter digging up and burning her father, the Emperor’s bones; the mother causing the death of her own son, an Emperor: at last, it occasioned the tearing asunder of Christendom, until infidels, namely, the Turks took the greatest part of it.”

After this, the adoration of images crept into the Church; the Clergy finding great profit to arise from it. For the advancement of this new doctrine, new Saints were canonized; new holy-days appointed, new prayers and services devised; new Chapels erected, and consecrated.

Pope Leo the IVth, appointed sundry holy-days, in honour of new Saints and Images; he died in the year 847.

Eugubine, the Monk, who dreamed as before, that the image of the Virgin Mary should be set up in every Church, is numbered among the Saints; and his holy-day, was to be kept the 11th of May. As also Brithwald, Archbishop of Canterbury, who decreed in the Synod before named for images, whose day is observed upon the 9th of January; and Saint Dunstan, who took the foul fiend, that is the devil, by the nose, was canonized; his days are the 19th of May, and the 17th of September, yea, the Pope canonized men for saints, many hundred years after their death, as David of Wales, 500 years after his decease.—*Formes Trisagion*, 463.

Touching the making of images, Thomas Araudel, Archbishop of Canterbury says, *that image-makers, before they made an image, were wont to go to the Priest, and shrive themselves as clean as they should then die, and take penance, and make some vow of fasting or praying, or of pilgrimage; entreating the Priest to pray for them, that they might have grace to make a fair and devout image.*

Order was also taken how images should be consecrated; as first with exorcism of water and salt, and then with prayer: afterwards with incensing, anointing, kissing, and many other ceremonies.—(See in *Pontifical*.)

You may read of the erecting of the *Rood* in Paul's Church, by bishop Bonner, who being in his robes with his prebends about him, the *Rood* was laid upon the pavement: the bishop with others sung divers prayers to the *Rood*: after which, they anointed the *Rood* with oil in divers places; when this was done, they crept to the *Rood*, and kissed it; then they took the said *Rood*, and lifted it up, and set it in its place. All the while this was going on, the whole choir sung *Te Deum*, and they rung the bells.

These novel devices brought in a new rent, and greater profit to the clergy; for proof of which, I need not tell you of the rich offerings to our *Lady of Loretto*, Walsingham, or to Thomas of Canterbury; for, in former times, every Church or Chapel had an image, or two, of some of the saints; every one of which, as the people were made to believe, had some particular virtue and power: as, St. Anthony could help against burnings or fires, and St. John against poison: but to the images of these saints, men were not taught to come empty-handed: you may inquire only of the offerings given by childless women to St. Radegond, to be made fruitful: of pregnant women to St. Margaret, for easy labour in child-birth: of men and their wives at variance, to St. Uncomber in Paul's Church: And of men and women who were desirous to have male or female children, to St. Bartholomew: and you will find these oblations and preventions of great value: and this caused the priests to delude the people, and magnify images, as Demetrius and his followers did the image of Diana at Ephesus, who cried out, *Great is Diana of the Ephesians*; and, that *her image came down from heaven*. Yea, so great was the profit the clergy received by this means, that about the year 880, I find the second Commandment left out of the *Decalogue*; and as it is set down in the *Preface* to the laws of king Alfred, "they concealed one of the *Commandments of Almighty God*, that image worship might have greater authority with the people."

(To be continued.)

[FROM THE CATHOLIC MISCELLANY.]

Extract from a Pastoral Letter of Bishop CARROLL, dated May 28, 1792.

"I shall only add this my earnest request, that to the exercise of the sublimest virtues, faith, hope, and charity, you will join a fervent and well regulated devotion to the holy mother of our Lord and Saviour Jesus Christ; that you will place great confidence in her intercession; and have recourse to her in all your necessities. Having chosen her the special patroness of this Diocese, you are placed, of course, under her powerful protection: And it becomes your duty to be careful to

deserve its continuance by a zealous imitation of her virtues, and reliance on her motherly superintendence.

"The Sunday immediately following the feast of her glorious Assumption into heaven; or the feast itself, whenever it happens to fall on a Sunday, is to be celebrated as a principal solemnity of this Diocese; on which we are to unite with one heart, and in one earnest supplication to the father of all mercies, and the giver of every good gift, through the intercession of the blessed Virgin, &c. * * * * *

"What may not be hoped, if to other means of salvation, such as are always to be found in the salutary institutions of the Church, you will add, every year, this likewise, that is now suggested? If you recur to God, the fountain of mercy and grace, through the intercession of the queen of angels? If you honour her greatest festival with peculiar and fervent exercises of piety, and with a determined will of making the precepts of the gospel the rule of your lives? The Church bears her this honorable testimony, that it is often owing to her patronage, that nations preserve or recover the integrity of Christian faith and morality."

ON THE PARABLE OF THE BARREN FIG TREE.

The following remarkable passage occurs in a book of modern Travels, and serves to connect a striking parable of the New Testament with an Oriental custom, which, it seems, the unchangeable habits of the East have preserved in existence to the present day:

"When a palm-tree refuses to bear, (says the Arab author of a treatise on Agriculture) the owner of it, armed with a hatchet, comes to visit it, in company with another person. He then begins, by observing aloud to his friend, (in order that the tree should hear him) 'I am going to cut down this worthless tree, since it no longer bears me any fruit.'—'Have a care what you do, brother,' returns his companion; 'I should advise you to do no such thing, for, I will venture to predict, that this year your tree will be covered with fruit.' 'No, no,' replies the owner, 'I am determined to cut it down, for I am certain it will produce me nothing.' And then, approaching the tree, he proceeds to give it two or three strokes with his hatchet. 'Pray, now, I entreat you to desist,' says the mediator, holding back the arm of the proprietor; 'do but observe what a fine tree it is, and have patience for this one season more; should it fail after that to bear you any fruit, you may then do with it just what you please.' The owner of the tree then allows himself to be persuaded, and retires, without proceeding to any further extremities. But the threat, and the few strokes inflicted with the hatchet, have always, it is said, the desired effect; and the terrified palm-tree produces, the same year, a most abundant supply of fine dates."

We may conclude, that although the custom above-mentioned refers immediately to the Arabs, it was one of which the Jews, as well from their proximity to, as from their early intercourse with that erratic peo-

* Beechy's Travels in Cyrenaica; p. 342, 344.

ple, were not likely to be ignorant. It affords, therefore, an interesting exemplification of the care with which our Lord sought to connect his lessons of instruction and reproof with the familiar and domestic practices of those to whom they were addressed, and of the skill with which he contrived to impart a degree of spirituality and meaning to the most simple occurrences of life. Beneath *his* eye, and in the course of *his* instructions, all Nature became one vast temple of worship and admonition, in which the slightest as well as the most important transactions were taught to speak the same language, and to appeal with united force to the understandings, the feelings, and the senses of the hearers.—*Theo. Repertory*.

TO YOUTH.

It is your duty, let me add, in early life to become communicants, and immediately and earnestly, if you are not, to seek to have the proper qualifications. Having made this profession, it will be your duty afterwards to live consistently, and to “hold fast the profession of your faith, without wavering.” Independently, also, of your resolutions in this matter, remember that you are still bound—and whether communicants or not—now and always to renounce the devil, the world, and the flesh, to deny yourselves to ungodliness and worldly lusts, to live soberly, righteously, and godly.

To one and to all of these particulars I might urge you, by the solemn consideration of what you will most need, and most mourn over, if you have it not, when God “requires your soul.” You will also advance your own personal respectability and usefulness—fill up the stations allotted to you in society, with more credit and comfort—discharge the various personal and relative duties which may devolve upon you, with more consistency and efficiency—and rise up, from youth to age, with increasing honor, the more fully that you are disposed and enabled to live the life, and to die the death of those who are “strong through the word of God abiding in them,” and, who “doing his will shall abide forever.”—*Geddes*.

AN EXTRACT FROM BUDD, ON INFANT BAPTISM.

“How perfectly intelligible then is our whole liturgy, viewed from the portal of baptismal regeneration—faith in the promise covenanted to the children of believers. Fix your eye but upon this entrance, and all the beautiful edifice rises in simple integrity, and commanding majesty, before you. In baptism, ‘we being persuaded of the good will of our heavenly Father towards this infant, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing this infant to his holy baptism;’ in the catechism we proceed consistently to teach him, that he was then ‘made a member of Christ, the child of God, and an inheritor of the kingdom of heaven,’ and that the Holy Ghost even at this present ‘sanctifieth,’ or is ‘sanctifying him, and all the elect people of

God.' At his confirmation, the bishop accepts him as a believer, as 'regenerate by water and the Holy Ghost;' as 'given forgiveness of all' his 'sins;' and with the Church prays the Lord to 'strengthen' him 'with the Holy Ghost, the Comforter, and daily increase in him 'his manifold gifts of grace.' In the communion, he is privileged to say with the Church, 'we most heartily thank thee, for that thou dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship,' &c. In the liturgy, the whole language and spirit is suited to a child of God addressing a Father of mercy. In addition to the passages already adduced, the following selections from the collects can only be pleaded by a believer:—'Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit.'—'Mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead.' And at the 'solemnization of Matrimony,' he is recognized as belonging to 'the communion of saints.'—'We are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony;' and the Church prays for them both in the character of believers, 'O Lord, save thy servant and thy handmaid, who put their trust in thee.' In 'the Churching of Women,' the congregation prays for 'the woman' who 'shall come into the Church,' 'O Lord, save this woman, thy servant; who putteth her trust in thee.' In the Visitation of the Sick, the same words are repeated, and the whole office is calculated for the encouragement and spiritual establishment of the believer. And in 'the Burial of the Dead,' the crowning work of a holy assurance is accomplished over the believer by 'the communion of the saints,' when they conclude their earthly intercourse, by giving 'heartly thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world.' From the beginning to the end of this exquisite display of order, the same principle appears in active prominence; a saint is introduced into 'the communion of the saints' at baptism, and in this holy character he is uniformly entertained by the Church, so long as he can be a partaker of her communion, and till her means of grace have, under the divine blessing, perfected him for glory. I am not aware that any force is put upon a single expression in any one of our formularies by the above explanation; all is natural, harmonious, lucid, consistent, and intelligible; it is an interpretation which a child may comprehend. Let us only enter by the portal of baptismal regeneration in faith of the promise, and the key is in our hands, which opens the door of every apartment, in orderly succession, and admits us, with ease, into all the beautiful interior of the building." pp. 237-240.—*Miss. Register.*

EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 85.)

1737 & 1738. The Rev. Mr. Hasel, Minister at St. Thomas' Parish, writes, Nov. 15, 1737, that he had laboured under a long and severe fit of sickness, but God be thanked he had recovered his strength; his congregations and communicants are much increased, especially at his Parish Church; and that the Free School in the Parish is in a much better situation than formerly, now the Trustees are incorporated by an act of the General Assembly.

The Rev. Mr. Guy, Minister at St. Andrew's Parish, writes, Oct. 20, 1737, that from the 27th of December preceding he had baptized fourteen children, and received two new communicants, and hath good hopes of a further increase; and requests of the Society a dozen or two of Mr. Wall's Abridgment of his History of Infant Baptism to be given to some families, that continue prejudiced on that head. The Society hath sent him twenty-four of those books.

The Rev. Mr. Roe, lately appointed Minister to St. George's Parish, in the place of Mr. Varnod, deceased, writes thence, Jan, 26, 1737-8, that through God's blessing he arrived there safe on the 15th of November, and he begs leave to return his humble thanks to the Society for sending him thither; the gentlemen of the Vestry received him very kindly, and he hath the satisfaction to see his Congregation increase weekly; and he will not fail to transmit a proper account of his Parish, as soon as he is fully acquainted with it. The gentlemen of the Vestry likewise have returned their most hearty thanks to the venerable Society for sending them Mr. Roe, and add, that they make no doubt, but he will be of great service in promoting true religion among them; and they beg leave to recommend to the Society's compassion the widow of Mr. Varnod, whose narrow circumstances did not enable him to make a provision for her, though he was of a good life and conversation, and duly performed the duties of his holy functions. The Rev. Mr. Garden, the Lord Bishop of London's Commissary in South-Carolina, bears witness likewise to Mr. Varnod's having been a good and useful Missionary, and recommends his widow to the charity of the Society. The Society hath ordered Mr. Varnod's salary to be paid up to the end of the Quarter, in which he died, and given his widow a gratuity of £25.

The Rev. Mr. Leslie, Minister at St. Paul's Parish, writes, August 9, 1737, that he had baptized fourteen children and one adult, the last half year; and that £1100 that currency were raised towards erecting a Chapel of Ease: and that as soon as that should be finished, he must in all probability be obliged to return to England through his weak constitution. And by another letter, dated Jan. 14, 1737, he writes, that the Chapel of Ease would be raised the next week, and he hoped would be finished by the first of May; he had baptized nine children and five adults since the date of his last letter.

The Rev. Mr. Jones, Minister at St. Helen's Parish, writes, June 4, 1737, that since his last of the 3d of June, 1736, he had baptized thirty-

nine children, one of whom was a mulatto, and another a negro, but his number of Communicants doth not exceed twenty; and once in five weeks he preaches at one place, and once in six weeks at another place in his extensive Parish very remote from the Church; that the pious zeal of the venerable Society, and of his worthy Diocesan for promoting Christian knowledge among the negroes. meets with but a cold reception from them, but he had himself a negro girl of seven years of age, that reads very prettily in the New Testament, and a negro boy of five years of age, that spells well, and is apt to learn.

12 The Rev. Mr. Millechamp, Minister at St. James' Goose-Creek Parish, having been obliged to return to England for the recovery of his health, the Vestry of the Parish, by a letter dated March 6, 1737, recommended him to the favour of the Society, and set forth, that during the whole course of his Ministry among them, he had behaved in all things as a worthy Clergyman of the Church of England, and discharged the duties of his pastoral office to their great benefit and approbation; and they hoped he would return back to them as soon as his health would permit. And Mr. Millechamp having happily re-established his health here acquainted the Society on the 15th of September, 1738, that he purposed, through God's blessing, to return forthwith to his mission, with which the Society being well pleased, they gave him £10 towards the expenses of his return to his Parish.

The Rev. Mr. Thompson, Minister at St. Bartholomew's Parish, writes by a letter dated April 25, 1738, that he hath not much to add to the account which he sent last year, of the state of his Parish, the number of baptized is much the same, but the number of his communicants is increased: several, who were careless and negligent of the means of salvation, having improved in Christian knowledge, through the blessing of God, on his best, though weak endeavours, he hath the good fortune to continue in the favour and esteem of his Parishioners, a very considerable step towards being useful among them.

The Rev. Mr. Fordyce, Minister at Prince Frederick's Parish, writes, July 25, 1737, that the state of his Parish, from September 29, 1737, to that time, was as follows: the number of inhabitants, about one thousand seven hundred, of whom about two hundred and thirty were members of the Church of England, and he had baptized twenty-five white children, and one negro woman, and six of her children, mulattoes; she herself and her three elder children could read well, and repeat the Church Catechism; and two of the remaining three could repeat the Creed and the Lord's Prayer; he catechised constantly on Sundays in Lent, and preacheth and reads lectures on the Catechism on the other Sundays, (except in the excessive heats) throughout the year, and through God's assistance, will do his endeavours to discharge his duty to the edification of his people, and to the satisfaction of the Society.

14 The Rev. Mr. Morritt having some time since resigned the Mission at Christ Church, the Society appointed the Rev. Mr. Small to that mission, on May 19, 1738, after having carefully examined his orders and testimonials, and abilities in the performance of his function, and it is to be hoped he is by this time happily arrived at his Mission.

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1739 & 1740. The Rev. Mr. Guy, the Society's Missionary in St. Andrew's Parish, thanks the venerable Society, by a letter dated June 11th, 1739, for their present of two dozen of Mr. Wall's History of Infant Baptism, and hopes, by God's blessing, they will be serviceable towards fixing some of his Parishioners, who entertain great doubts about Infant Baptism. Mr. Guy had baptized from Lady-day, 1738, to that time, forty-one infants, two free negro men and their wives, one adult slave, and a mulatto young woman, and had thirty-two new Communicants.

The Rev. Mr. Roe, the Society's Missionary at St. George's, writes, in December, 1738, that he had been in a very ill state of health from the beginning of August, but that when he was in a tolerable degree well, he had duly performed his duty, he hoped, to the edification and satisfaction of his people. And that he hath the pleasure to see a number of regular and well disposed persons constantly attend the public worship; but it grieves him much to find, how little success he hath yet had to bring more persons of discretion to a constant communion, though he hath not been wanting both in public and private exhortations to that purpose: and his concern is yet increased, when he observes the gross neglect, not to say unchristian aversion of too many to instruct the negroes in the Christian principles, to their own great disadvantage, and to the reproach of the Christian name: however he still would hope, that they may at last see their mistakes in these points, and he would endeavour with God's help to remove them. Mr. Roe's Communicants were, on Whitsunday, 1738, thirty-one whites, and twelve negroes; and within the year he had baptized eleven white children, and six negroes, of whom five were adults.

The Rev. Mr. Dwight, Missionary at St. John's Town, returns thanks by a letter of April 12th, for a parcel of Bibles, and other books sent him by the Society to be distributed; and says, he gives constant attendance on the duties of his function, and that his Church hath lately been repaired, and is now decent and in tolerable good order. That by several kind benefactions, but chiefly by the benefaction of Mr. James Child, deceased, they have built a brick house for a Schoolmaster, 40 feet by 30; and that there is £500 sterling now at interest at 10 per cent. for a salary, but they have not been able to get a person duly qualified for the office of a Schoolmaster. Mr. Dwight adds, that he had been very much assisted in promoting the affairs of the Church and School, by Mr. Le Jeau, a gentleman of a public spirit, and a plentiful fortune, the son of the late worthy Dr. Le Jeau, who died a Missionary of the Society in that Province in 1717.

The Rev. Mr. Jones, the Society's Missionary at St. Helen's Parish, writes, on May 1st, 1739, that he continues to do duty in two remote parts of the Parish, as well as at the Parish Church, but with great fatigue, especially in the summer heats; but whilst God endues him with ability of health, he will under go it with cheerfulness, and think himself very happy, if he shall meet with any degree of success. That he hath baptized fifty-two children from the 4th of June, 1737, and one adult negro, a convert from Quakerism.

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POETRY.

EXTRACT FROM THE

"COTTER'S SATURDAY NIGHT."

By BURNS.

'The cheerfu' supper done, wi' serious face
 They, round the ingle, form a circle wide;
 The sire turns o'er, wi' patriarchal grace,
 The big ha' Bible, ance his father's pride:
 His bonnet rev'rently is laid aside,
 His lyart haffets wearing thin an' bare;
 Those strains that once did sweet in Zion glide,
 He wales a portion with judicious care:
 And "let us worship God," he says, with solemn air.

They chant their artless notes in simple guise;
 They tune their hearts, by far the noblest aim:
 Perhaps Dundee's wild warbling measures rise,
 Or plaintive martyrs, worthy of the name;
 Or noble Elgin beats the heav'n-ward flame,
 The sweetest far of Scotia's holy lays;
 Compared with these, Italian trills are tame;
 The tickl'd ears no heartfelt raptures raise;
 Nae unison hae they with our Creator's praise.

The priestlike father reads the sacred page,
 How Abram was the friend of God on high;
 Or, Moses bade eternal warfare wage
 With Amalek's ungracious progeny;
 Or how the royal Bard did groaning lye
 Beneath the stroke of Heaven's avenging ire;
 Or, Job's pathetic plaint, and wailing cry;
 Or rapt Isaiah's wild, seraphic fire;
 Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
 How guiltless blood for guilty man was shed;
 How he, who bore in Heaven the second name,
 Had not on earth whereon to lay his head;
 How his first followers and servants sped,
 The precepts sage they wrote to many a land:
 How he, who lone in Patmos banished,
 Saw in the sun a mighty angel stand;
 And heard great Bab'lon's doom pronounc'd by Heaven's command.

Then kneeling down, to Heaven's Eternal King,
 The saint, the father, and the husband prays;
 Hope "springs exulting on triumphant wing,"^{* * *}
 That thus they all shall meet in future days;
 There ever bask in uncreated rays,
 No more to sigh, or shed the bitter tear,
 Together hymning their Creator's praise,
 In such society, yet still more dear;
 While circling time moves round in an eternal sphere.

* Pope's Windsor Forest.

RELIGIOUS INTELLIGENCE.

Our own affairs.—The publisher of the Gospel Messenger, was recently favoured with the following note from an unknown, generous friend. We do think that a publication like our's, is indispensable to the welfare of our Diocese, and cannot but hope that the obvious considerations in favour of it, will procure the necessary patronage from those, who like our worthy correspondent, have both the ability and the heart to do good for the Church of God, and the offices thereof.

"Enclosed is \$15 as a subscription for five copies of the Gospel Messenger, to be at the disposal of the Ladies' Domestic Missionary Society, or any other charity, where they may be more useful. A LAYMAN."

St. Paul's Church, Pendleton.—The village of Pendleton, in the north-west part of this State, and about 250 miles from Charleston, is becoming a place of considerable resort in the summer season, of persons residing in the lower country. The surrounding scenery is beautiful; the climate pleasant and healthful, and all the necessities of life abundant and reasonable. The increasing population called for a Church, in which Episcopalians could worship their Redeemer and their God, according to the faith and mode of their fathers. Missionaries were sent by the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," through whose labours, a congregation was organized, and in the year 1822, *St. Paul's Church* was erected by the liberality of a few zealous persons, particularly Col. Thomas Pinckney, Mr. B. Dupre, the late Dr. Hall, Mr. Taliaferro, Col. Calhoun, Col. Samuel Warren, Dr. T. Dart, and others. It is a neat and commodious building of wood, 50 feet by 32. The Rev. Rodolphus Dickinson is Rector. We have been favoured with a wood cut of the Church, with which we adorn our present number.

Bishop Ravenscroft.—At a meeting of several of the Bishops and Clergy of Pennsylvania, in the city of Philadelphia, resolutions were passed expressive of their high estimate of his character, of the deep loss which the Church has sustained in his removal, and of condolence with the Diocese of North-Carolina.

Maine.—The Tenth Annual Convention was held October 7, and an adjourned meeting December 1, 1829. The Journal does not state how many were present. It was voted, that the Secretary remind the Parishes that it is their duty to provide for the expenses of the Bishop, during any visitation he may make to them. Among the Canons of this Church is the following very excellent one.

"As the edification of the people depends greatly on the orderly and devout celebration of public worship, it is hereby required and enjoined on each minister from time to time to explain to his Congregation the Liturgy of the Church, either in regular sermons, or by occasional addresses, laying before them the beauty, order and fitness of its several parts—and urging them to a due observance of the rubrics."

General Missionary Society.—The Treasurer of the "Domestic and Foreign Missionary Society in the United States of America," acknowledges, in the Philadelphia Recorder, the receipt of \$1127 49, by the hands of the Right Rev. Bishop Brownell, and the Rev. Mr. Richmond, to be applied to the support of Missions in the West and the South. Among the items, we find that \$290 were obtained in this city. We are rejoiced to see that the cause of Missions is becoming an object of greater attention in every part of our country, and we sincerely hope that the pious operations of our great Missionary institution, will be strengthened and increased, by the liberality of Episcopalians.

The Quarterly Paper No. 6, is almost wholly occupied with the Greek Mission. The Rev. Mr. Robertsons's tour through Greece, is both interesting and instructive. We shall recur to the subject again; but at present, we have only room for the following extracts:

"But if it be our duty in general to diffuse truth where error prevails, according to our ability and opportunity, it is especially so in regard to the decayed Church of Greece. Corrupt and encumbered with superstitions as she may be, she is still a sister Church, in her outward polity resting on the same scriptural and apostolic foundation with ourselves. As a visible portion of the household of faith, we are bound, therefore, to sympathise with her spiritual infirmities, and, as far as in us lies, to extend to her the hand of relief.

"This single fact that the Greek Church is an Episcopal Church, is deserving of particular attention. If, in the providence of God, and through his grace resting on the efforts of Missionaries, an internal reformation, to any considerable extent, shall be effected, there is every reason to believe that a close and cordial union will take place with the Churches of England and America. In such case a broad and strong phalanx of Protestant Episcopalians would be presented in face of the corrupt and corrupting Church of Rome." * * * *

"But besides the facilities afforded to Missionaries, we may refer to the frequent expressions of both Clergy and Laity, that a reformation, to some extent, is both desirable and probable. Only let American missionaries go abroad among us, (said two of the members of the National Congress at Argos, to Mr. King and myself) with their scriptures, tracts and conversations, and the state of the people will soon be improved. This they declared to be the avowed sentiments of a number of other members with whom they held daily intercourse. I have heard a bishop, an abbot, at the head of a monastery, and other individuals declare that they were opposed to all restrictions upon the marriage of Clergy, and to some other abuses, and would enter their protest against them whenever a suitable opportunity should occur. The principal Clergymen of the Islands, and some others in other places, have expressed to me their hope that the time would come when pictures would no longer be used in the Churches, and when their mode of worship would be simplified. A reduction has already begun to take place in the number of religious festivals, which have hitherto been very burthensome to the people, and the sources of many evils, and a further reduction is contemplated."

BIBLE QUESTIONS.

What was the design and use of the gift of tongues?

Why was it bestowed on the day of Pentecost?

What Jewish Festival was held on that day?

What prophecies were hereby fulfilled?

Consult the Commentators on the Acts of the Apostles. (chap. ii.) Stanhope, on the Epistles and Gospels, (vol. iii.) Stack's Lectures on the Acts of the Apostles.

☞ Answers to be returned the first week in June.

On the study of the Scriptures—Some members of the Bible Class, for whose use these questions are prepared, having expressed a desire to receive some directions for a more systematic study of the Scriptures, the following observations are offered for the present, in compliance with their request. They will be continued, and may be enlarged. The subject is important and gives room for much reflection on the *method*, and much choice in the *books* recommended. Those only will be named which are supposed to be accessible. It is not expected that all will be perused; but several are named on each part of the subject; 1. Because one may be had when another cannot. 2. Because different writers give different views and illustrations, and mutually supply and correct each other's defects; and therefore, they who have leisure will find it advantageous to consult more authors than one. 3. The study of the Bible, is the study of a life. All cannot be learned at once; but a wide outline gives greater scope, and may be filled up as opportunity shall serve.

It is proposed to begin with the New Testament as the easiest, most important, and most interesting.

1. BEAUSOBRE and L'ENFANT's *Introduction to the New Testament*, treats of the Political and Religious state of the Jews; of holy places, persons and things; of the credibility, chronology, geography, style, contents, and divisions of the New Testament; of the Jewish sects and Christian heresies; of the Versions, &c.

This is one of the most valuable Introductions to the New Testament. It is printed in the 3d vol of Watson's *Theological Tracts*, and also separately in 8vo.

COLLYER's *Sacred Interpreter*, 2 vols. 8vo. is a useful, popular Introduction to the Scriptures, which contains some additional matter. Vol. I. chap. 1. treats of the history and geography of Judea, the credibility, authority, contents and phraseology of the Scriptures. (Section ix. in particular merits perusal.) The remaining chapters contain a summary of Jewish history to the destruction of Jerusalem:—remarks on the several books of the Old Testament, and on the laws, ordinances, &c. of the Jews.—Vol. II. The first seven chapters contain general remarks, useful for the understanding of the Gospels. Thus far may suffice for the present.

TOMLINE's, (or PRETTYMAN's) *Elements of Christian Theology*, 2 vols. 8vo. The first volume only is necessary, and has been re-printed in 12mo. It treats of the authenticity, inspiration and contents of the books of Scripture, and of the Jewish history and sects. It is inferior to the foregoing. Part I. and Part II. to chap. vi. may be read.

LARDNER's *History of the Apostles and the Evangelists*, contains general observations upon the Canon of the New Testament, and a history of the Apostles and Evangelists, with the evidences of the genuineness of the Four Gospels, &c. the times when they were writ, and remarks upon them. This is a very learned and able work. The first ten chapters, relating to the Gospels, should be read after either of the foregoing. It constitutes the "Supplement to the credibility of the Gospel History," in Lardner's Works, (vol. iii. 4to. vol. xv. 8vo. London, 1760,) and is likewise in Watson's *Theological Tracts*, Vol. II.

HARWOOD's *Introduction to the study and knowledge of the New Testament*, 2 vols. 8vo. London, 1767, 1771. This work is favourably mentioned by Bishop Watson, and by Bishop Marsh.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By THOMAS HARTWELL HORNE,—4 vols. 4to. 4th edit. London, 1823. Philad. 1825. This is the latest and most complete work of the kind. It is a vast storehouse of information on every subject connected with the study of the Scriptures. As it may be thought too voluminous for the general reader, in its place may be taken the *Abridgment* of it in one vol. 12mo.

Introduction to the New Testament. By JOHN DAVID MICHAELIS; translated by Bishop Marsh, 4th edit. Lond. 1823, in 6 vols. 8vo. This is a learned and valuable work, which treats very fully of the criticism of the New Testament, and may be occasionally consulted for more full information on particular points.

2. After the perusal of some general Introduction as above, it would be best to read the Four Gospels, in the form of a Harmony, to get a view of the order of events in our Lord's history. NEWCOME'S *Harmony*, in 1 vol. 8vo. is the most convenient. DODDRIDGE has likewise harmonized the Gospels in his *Family Expositor*, with judicious notes and useful practical reflections. His *Paraphrase* is less esteemed. Harmonies have also been made by *Lightfoot*, *Le Clerc*, *Macknight* and others. One of the latest and most approved is TOWNSEND'S *Harmony of the New Testament*, in 2 vols. 8vo.

To Newcome's Harmony may be added—*Observations on the Evidences of the Resurrection of Jesus Christ*, by GILBERT WEST; and Dr. TOWNSON'S *Discourse on the Evangelical History, from the Interment to the Ascension of our Lord*; which vary somewhat from Newcome in the arrangement of the history of our Lord's Resurrection.

NEW PUBLICATIONS.

The Christian taught of God. A Sermon, delivered in St. Paul's Church, Augusta, Geo. on Sunday morning, November 8, 1829, in respect to the memory of Mrs. Priscilla Jones. By Rev. Hugh Smith, A. M. Rector of St. Paul's Church. Published by request. Worcester, 1830. The excellent lady, to the memory of whose virtues, this Sermon was delivered, was the wife of the Rev. Lott Jones, formerly a Missionary in the Diocese of Georgia. She was a native of Augusta, and died at South Leicester, Mass. Sept. 21, 1829, in the 28th year of her age. In illustrating his very appropriate text, (Ps. lxxiii. ver. 24, 25, 26.) the preacher has taken the following interesting views of his subject: "I. The believer's privilege, in present guidance and final glory, and his sweet conviction of these, as the ground of unwavering confidence. II. His supreme delight in God, while here, and the expected continuance of that delight, in the future world. III. The risings of his Christian hope, amidst the sinkings of his earthly frame."

The following extract, on the first point under consideration, viz. "the believer's privilege in present guidance and future glory," will show the author's style and manner: "In this vast and ever-changing world, he is neither chance-created nor chance-directed. There was *design in his creation*; there was divine agency in his new creation in Christ Jesus; and there is the consistency of moral plan, in his whole spiritual training upon earth. He is a child of God, with a glorious inheritance in reserve; and his Father in Heaven neither leaves him to the waywardness of his own nature, nor the evil counsellings of an evil world. His own voice instructs, his own hand guides, him! Does the sceptic doubt, and the scorner deride, this? Am I told that it is a mere visionary persuasion, and challenged to the proof? Does the whole subject of the *invisible presence*, and *secret guidance*, of JEHOVAH, present itself to the minds of any, as did the thought of angels, and spirits, and an immortal existence, to the brutish Sadducees? I ask then; Why should it be thought a thing incredible, that the Father of all Spirits should address himself to the spirits that he hath *formed in his image*? Is he Omnipotent? What can he not effect? Is he Omnipresent? From what recess of mind, from what hidden chambers of thought or feeling, shall he be excluded? The unreasonableness is not in the admission, but in the denial of this power to influence; and, unless you assert that the outward eye can see, and the external ear, hear, all the inward operations of the intelligent principle within—in other words, that thought and feeling are palpable to the external senses—it cannot be deemed surprising, that this counsel of God should, to us, be *invisible and imperceptible*. But from speculation, we proceed to proof.

"From the *conduct* of the righteous, we infer the *necessity* of this guidance. They evidently act from impulses of an higher and holier nature than those which others obey. The question then occurs—*Whence* are these impulses, except they be from God? Not from *nature*; for nature knows them not. All *her* tendencies are downward and corrupting—not upward and Heaven-soaring. Not from the *world*; for the world lieth in wickedness. Its maxims are corrupt, and its votaries are following a counsel, a guidance, and a path, the very reverse of the righteous.

Do you say that it is from their brethren in faith and righteousness? Subordinately, indeed, it is so, but not from them alone; for if so, then we would ask, by whom were these teachers taught, these counsellors counselled? You must go from teacher to teacher, from disciple to master, until you come to one who was taught of God; and *one such*, proves the point.

"Again: In proof of this counsel of God—I say, believest thou the Scriptures? Then search them; for these are they which *testify of it*. The Scriptures are full of this inward illumination. You must strike out from them all record of God, the Sanctifier, before you can expunge it; for it is emphatically *his work*, his *distinctive work*. To it is ascribed every *good work* that is wrought—to it, the piety of every saint that lived upon the earth, or has been translated to the heavens. It recognizes no believer who is not habitually swayed by this guidance—conducting us to the broad and unqualified principle, that if any man have not the spirit of Christ, he is none of his.

"Ask of those, who, if you grant them only that consciousness which belongs to all rational men, ought to be supposed to know, and they will tell you, that, while they can neither point out the precise times nor manner of the counsellings of Jehovah, they are still sensible of restraining influences, keeping them back from sin—of enlightening influences, enabling them to perceive the truth—of a secret direction, pointing out to them the course of duty—and, of a general sanctifying grace, which draws up their minds to high and heavenly things. Were this a mere secret persuasion, its proof would avail to him, alone, who felt it. Associate with it, its external exemplification in the life, and it becomes a proof which all may read."

There are some interesting and useful remarks on Mrs. Jones' religious character, as it was seen in "the unostentatious discharge of woman's unostentatious duties," which we copy with the hope that they will be imitated by the young and inexperienced, but zealous disciples of the "meek and lowly Jesus."

"She was singularly modest and unobtrusive in her religious deportment. There was no parade, no display, no vain-glory. She was entirely a stranger to the studied, acquired, systematic talking on religion, which prevails, but too much, in the religious world; and especially among young, inexperienced professors. On the proper occasions, in answer to the inquiries of Christian solicitude, or amidst the free communings of kindred minds, or in vindication of insulted and aspersed truth, she could speak glowingly, eloquently, persuasively, of sacred concerns; but no weakness in judgment, and no promptings of vanity, ever induced her to introduce these sacred subjects, at unseasonable times, or before unmeet auditors, who would have mistaken the motive, and ridiculed the advocate. *Her religion* was that of the *heart*, rather than of the *tongue*!"

A Sermon, preached on Sunday, December 20, 1829, at the consecration of Christ Church, Raleigh, N. C. By the Right Rev. John Stark Ravenscroft, D. D. late Bishop of the Protestant Episcopal Church in the Diocese of North-Carolina. New York, 1830. We have read this discourse with considerable interest, as being, probably, the last which was written by the talented and much lamented author. The strong lights in which he places his views, are well calculated to elicit the attention of his readers, while their devotional feelings are warmed by his strong illustration of Christian doctrines, and the form of the Christian Church. His text is, 1 Kings, vi. 11, 12, 13, on which the author first remarks, that "the subject of religion in general is necessarily presented to our consideration, by the particular circumstance to which the text refers," which is succeeded by the following beautiful passage: "If, then, it be inquired, 'What is religion?' the answer is ready, That it is the cultivation of the divine nature and image, impressed upon moral beings at their creation. It is the rendering to the glorious and underived Author of all being the homage of the affections, the conformity of the will, and the obedience of the conduct, singly and unceasingly. This is religion, as exhibited before the throne of God, by those pure and holy beings who have never swerved from the love of their Creator. This is religion, as enjoyed and practised by our first parents, before their apostacy from God, and will be that of their posterity, when, purified from the corruption of their nature, and recovered to holiness by the grace of the gospel, they shall be restored to the bright inheritance forfeited by sin. But such is not, cannot be, the religion of sinners; a religion calculated for fallen, depraved and corrupt creatures, alienated from God, must be suitable to their condition.

commensurate with their powers of moral improvement, and calculated to try and prove the sincerity and strength of their faith. Faith, as a moral virtue, as a religious duty, is unknown to the religion of heaven. But on earth, it is the foundation on which the entire superstructure is built up, and without which the whole aim, purpose, and design of religion is defeated, and its attainments rendered impossible. The religion of heaven is neither derived from revelation, nor enforced by command, nor produced with effort, nor assisted by sacraments as means of grace, nor encumbered with ministers and places, and times and seasons for the performance of its holy duties. No, my brethren; the love of God is the unmixed element of their being, and its exhibition in adoration and praise, the spontaneous offering, the overflowing of the ravished spirit, the unceasing and happy employment of those pure and uncontaminated spirits who dwell for ever in the presence of God, and derive from the unveiled brightness of the heavenly glory, continual increase of love, and joy, and peace, and blessedness unspeakable; whereas the religion of redeemed sinners is a prescribed and limited institution, with ritual observances, and outward and visible ordinances, in the hands of an appointed ministry; all derived from express revelation—authorized by divine appointment—enforced by positive command—attainable only through the painful efforts of watchfulness, self-denial, and mortification of the natural inclinations—and after all, prompted and wrought out in the desire, and enlightened and assisted in the endeavour of the fallen creature, by the divine grace of a divine Saviour, as the source and spring of ‘all holy desires, all good counsels, and all just works.’

“In our estimate of religion, therefore, to confound what is peculiar to our condition as a state of trial and moral improvement, with what belongs to the same thing, under opposite circumstances; and thence to decry, undervalue, and cast away ritual observances, and positive institutions, as weak and beggarly elements, unworthy of our care and observance, is to make shipwreck of the faith; and, in the unbridled license of a heated imagination, to surrender the soul to the deceits of an inexplicable mysticism, or to the equally dangerous delusions of an enthusiastic and unbalanced mind. While, on the other hand, to be wise above what is written, in departing from the revealed appointments and commanded duties of the wisdom of God for the attainment of eternal salvation, is to vacate revelation as the foundation of faith, and to incur the awful risk of being surrendered to that strong delusion which God threatens to send upon those ‘who receive not the love of the truth, that they might be saved.’”

In remarking further on the text, the author is “led to inquire into the design and obligation of ritual and ceremonial appointments in religion: I. Of the rite of sacrifice, as a divine institution. II. Of the priestly office. III. Of the temple, or place solemnly set apart for the public offices of religion.” Our limits will only allow us to make an extract from the second. “To minister in holy things, and especially to serve at the altar, offering gifts and sacrifices to God for man, is the natural right of no sinful mortal. It must be conferred by the Almighty, and be certified to be so conferred, not only to avoid presumptuous sin on the part of the offerer, but to give certainty and effect to those outward and visible religious ordinances, which, by the appointment of God, have an inward and spiritual grace annexed to their due administration and reception. From the beginning, therefore, it has been so ordered, that “no man taketh this honour unto himself.” Under the patriarchal period, the priestly office was the privilege of the first born son. Under the Jewish economy, a particular tribe, that of Levi, was set apart by divine direction for the service of religion generally; and in that tribe a particular family, that of Aaron, was specially selected for the succession to the highest grade of the priesthood, as then modified. And under the Christian dispensation, the Author and finisher of our faith selected the twelve Apostles, who were eye witnesses of his resurrection and ascension into heaven, as the visible and verifiable root from which the succession of the Christian priesthood should be derived, to the end of the world. When, therefore, we consider the inseparable connexion betwixt a sacrifice or a sacrament, as divine institutions, and a priest or divinely authorized person, to offer them to God on the part of others—when we reflect on the signal manner in which the contempt of this high distinction—as in the case of Esau—or the invasion of its sacred rights—as in the case of Korah and his company in the wilderness, and of king Uzziah, who was smitten with leprosy because he attempted to burn incense upon the altar—was vindicated; the obligation to reverence the office, and to profit by this provision of the wisdom of God for the regular

and effectual administration and participation of the sacraments of the gospel, must be understood and felt by every serious person.

"It has indeed been contended, that the priestly office ceased with the Jewish dispensation; and that, as there are no longer proper sacrifices to be offered up to God, the ministerial office under the gospel is not a proper priesthood; not to be estimated according to what was particular to it under the law.

"Into this question I enter not on the present occasion, further than to observe, that the assertion itself, and the argument constructed for its support, are derived from the necessity of those, who, in comparatively modern times, have assumed the ministerial office without due warrant and authority: and that the whole is founded on the erroneous notion that the priestly character is confined to the acts of sacrificing and offering the victim; whereas, in truth, the priestly character is derived altogether from its being a representative office, instituted to administer the things of God to and with men; dependent wholly on the mediatorial scheme of religion, to continue until that scheme shall be completed, and of the same sacredness and obligation, whether the sacrifice offered be proper, as of a slain animal, or symbolical, as in the Eucharist. Every priest, lawfully called and set apart to his holy office, from the first born under the patriarchal dispensation, to the apostolic succession of the present day, has been, and was intended to be, a representative of our great High Priest, the man Christ Jesus. The material sacrifices of slain beasts, and purification by the sprinkling of actual blood, have indeed been abrogated by the offering up of the body of Christ, once for all. But the representative sacrifice of his death, and of the purification of his atoning blood, still continue to be administered in the sacraments of the Church; and derive their whole benefit to us as instituted means of grace—receive their true character as sacraments from the authority to consecrate and administer them as divine appointments."

The following are the concluding remarks under the third head: "Such, my brethren and hearers, is the gracious and merciful provision which the wisdom of God hath made in the external and positive institutions of religion, for the furtherance and help of our faith. A Church, a ministry and sacraments, are indispensable to the religious condition of fallen, sinful beings, reprieved from condemnation, and placed in the hand of a Divine Mediator for recovery and salvation. The whole economy of grace, therefore, is so constructed as to keep before their eyes, in the boldest relief, this master-principle of encouragement, exertion, and success; and with a design so gracious, a provision so excellent, and an obligation so commanding, it is deeply to be lamented that so few, comparatively, are drawn by these cords of love to the Father of Mercies, for that eternal life which is in his only begotten Son—that under the *light* of the gospel multitudes of accountable immortals pass through their day of trial and grace without opening their eyes to the light—and, that under the *preaching* of the gospel, still greater numbers resist the convictions of divine truth, and say to their consciences, 'Go thy way for this time; when I have a convenient season, I will call for thee.'"

The Sermon concludes with some fine observations by way of application, on the general neglect of Christian duties and obligations, from which the following is extracted; "Yet, reasonable as this expectation surely is—and God grant it may be realized even in one instance this day—I fear it will be in van. Practical unbelief is so common—disregard and indifference to religion so general—and the love of the world, and exclusive engagement with its pursuits, so prevalent, as to stifle and silence the occasional awakenings of the conscience. But let me entreat you, my dear hearers, to reflect where this disregard of God, and of your immortal souls, must end. To consider how conscience will be quieted when it awakes upon a death bed, under the agonies of an unprovided-for eternity—under the remorse of abused mercies, disregarded warnings, and a rejected Saviour. O, that I could raise up a spirit of consideration and inquiry on this unspeakable interest. Surely there is yet left to us so much of Christian knowledge, of enlightened reason, and of moral worth, as might form a wall of defence for what remains of Christian principle and Christian practice, could it but be prevailed upon to step out and avow itself as on the Lord's side. But alas! my brethren, we must take up the lamentation of the prophet, over Israel of old—'The whole head is sick:'—the learned, the noble, and the wealthy of the land—the *heads* of society, with a few shining exceptions, for which God be praised—are ashamed of the gospel of Christ. 'The whole heart is faint:'—the middle class of society, the *heart* and

strength of our country, are doubting and divided, scattered and peeled by every wind of doctrine which can blow from misguided zeal, misplaced ignorance, honest error, and dishonest deceit; while all *below*, the poor and ignorant of our population, is full of the wounds and bruises, and putrifying sores of blasphemy, drunkenness, and sensuality. Oh! what an account has this every way favoured land to give in to God the judge of all! But it must be given, remember, my dear hearers, by its *individual* population; for *nations*, as such, cannot answer at the judgment-seat; and in the dead account which awaits this generation, the influence of example will not be overlooked."

OBITUARY NOTICES.

Died on the 2d March, 1830, at Albany, N. Y. the Rev. John Sellon.

Died on the 25th March, 1830, the Rev. Daniel McDonald, D. D. Professor of Languages in Geneva College, N. Y. aged 44 years.

Died recently at Chatham, Con. the Rev. Smith Miles, for many years Rector of Trinity Church, at that place.

Died lately at Baltimore, aged 71 years, the Rev. John Allen, Professor of Mathematics in the University of Maryland.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina.—On Wednesday, April 14, 1830, in St. Paul's Church, Stono, the Rev. Philip Gadsden, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Sunday, March 7, 1830, in St. Andrew's Church, Philadelphia, Mr. Matthew Henry Henderson, was admitted to the Holy Order of Deacons. And on Sunday, April 4, 1830, in St. John's Church, Philadelphia, the Rev. George Kirke, and the Rev. George Mintzer, Deacons, were admitted to the Holy Order of Priests.

By the Right Rev. Dr. Hobart, Bishop of the Protestant Episcopal Church in New-York. On Monday, March 8, 1830, in St. John's Chapel, N. Y. the Rev. John M. Guion, Deacon, was admitted to the Holy Order of Priests.

CONSECRATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina.—On Sunday, April 18, 1830, the "Chapel of the Holy Trinity," in Grahamville, St. Luke's Parish, was solemnly consecrated to the Christian Worship of Almighty God.

By the Right Rev. Dr. Onderdonk, Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.—On Tuesday, April 6, 1830, the Chapel of the Swedish Church, near Wilmington, Del. was solemnly consecrated to the Christian Worship of Almighty God, under the name of Trinity Chapel.

CALENDAR FOR MAY.

1. *St. Philip and St. James.*—Lecture on Scriptural Pictures to the Children of the Sunday Schools,
2. *Third Sunday after Easter.*
3. Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
6. Monthly Meeting of the Standing Committee of the Protestant Episcopal Society, composed of Young Men and others.
7. Monthly Meeting of the Protestant Episcopal Female Bible, Prayer Book, and Tract Society.
9. *Fourth Sunday after Easter.*
12. Pinckneyan Lecture at St. Philip's Church.
16. *Fifth Sunday after Easter.*
20. *Ascension.*
23. *Sunday after Ascension.*
30. *Whit Sunday.*
31. *Monday in Whitsun-week.*